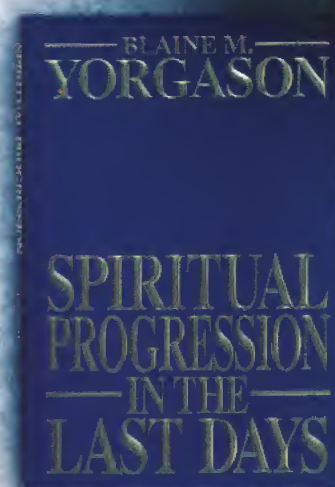
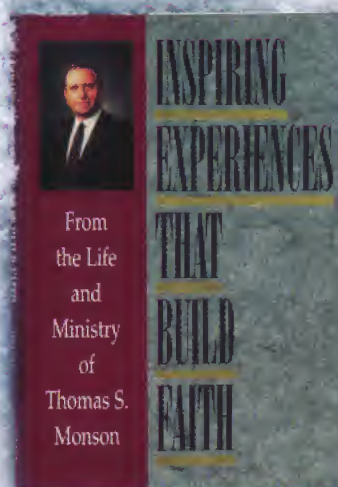
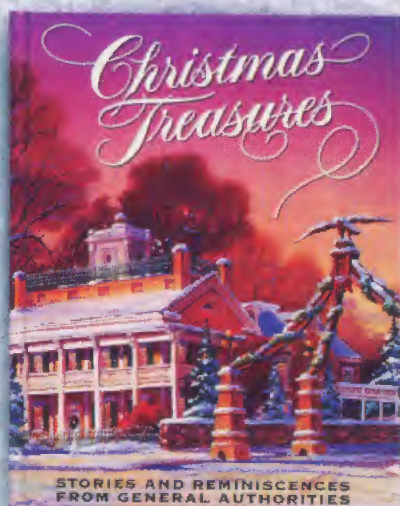


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Explore Mormon History at SUP-Sponsored Symposium

If you're interested in pioneer history—and we know you are—you might be interested in the Second Annual Mormon History Symposium, which will be held at the Sons of Utah Pioneers National Headquarters (3301 E. 2920 South, Salt Lake City) on Saturday, Nov. 12.

Sponsored by the National SUP organization, the Mormon History Symposium will focus on the theme: "The Martyrdom and Events Surrounding." Speakers will include D. Larry Porter, Dr. Leon Hartshorn, Dr. Keith Perkins, and Eldred G. Smith, emeritus patriarch to The Church of Jesus Christ of Latter-day Saints. An evening dinner and special speaker will conclude the event.

Cost for the symposium is \$10 for the workshops and \$10 for the dinner. For more information on the symposium, please call the national SUP office at (801) 484-4441.

SPEAKING OF OPPORTUNITIES

To learn more about Utah history, the Utah Historical Society is conducting its annual membership drive. SUP and DUP members and

others interested in Utah's fascinating history would enjoy the publications and activities of this excellent organization. Annual membership is \$20 and may be sent to the Utah State Historical Society, 300 Rio Grande, Salt Lake City, Utah 84101.

SUP MEMBERS AND FRIENDS

are already looking forward to the organization's next trek to Mexico. A large group is planning to travel by air to Mexico City for a two-day visit, guided by Professor Webb Goodman, well known to many from last year's trek to the Mormon colonies in northern Mexico. From Mexico City, the group will travel by modern bus to the Mayan ruins of Palenque. An air trip to Merida, Yucatan, will bring the travelers to the ruins of Chichen Itza and Uxmal. The final stop of the tour will feature the ancient cities of Chichicastenango and Tikal near Guatemala City.

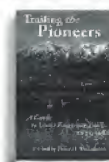
The trip is scheduled for March 11-19. More details will soon be available through the national SUP office in Salt Lake City, (801) 484-4441.

HISTORY BUFFS may want to take a look at the following new publications from Utah State University Press:



The Weber River Basin: Grass Roots Democracy and Water Development, by Richard W. Sadler and Richard C.

Roberts, water diversion and dam building for 150 years in Weber, Box Elder, Morgan and Summit counties;



Trailing the Pioneers: A Guide to Utah's Emigrant Trails, edited by Peter H. DeLafosse, traces the five major

emigrant trails in Utah, providing historical perspectives along with directions for the automobile traveler on today's roads;



West From Fort Bridger: The Pioneering of Immigrant Trails Across Utah, 1846-1850, by Will Bagley and Harold Schindler,

journal history of the opening western trails;



Utah People in the Nevada Desert: Homestead and Community on a Twentieth Century Farmers' Frontier, by

Marshall Bowen, recreating living towns and real people from dusty, forgotten records and ghost town remains in eastern Nevada.

For more information on these and other fine publications, write to Utah State University Press, Logan, Utah 84322-7800, or call (801) 797-1362.

CALENDAR OF EVENTS

November 12, 1994	Annual Utah History Symposium
January 14, 1995	Annual Leadership Seminar (Salt Lake City)
February 1995	Annual Leadership Seminar (Phoenix)
March 1995	Early Pioneers of the Mormon Colonies



Pioneer Story Is a Story of Faith

The other day several of us went out on the old Mormon Trail between Fort Bridger and the Salt Lake Valley. For some it was our first actual experience on the trail itself. It was memorable!

We gazed at the sometimes shadowy, but unmistakable wagon trail winding through the sagebrush. We stood on the very places the pioneers camped and sang and slept.

Right beneath our feet were the rocks varnished with rust from the wagon rims that lurched upward, seeking the hilltop.

Noted trail historian Dr. LaMar Berrett described each detail of the route used by the ill-fated Donner-Reed party—the same route that was followed one year later by Brigham Young's 1847 pioneers and by all the others. He pointed out the watchtowers and barricades in Echo Canyon from which the Mormon militia defended against the approach of Johnston's Army.

A few days earlier the same group, which is planning the 1997 Commemorative Trek from Nauvoo, had heard Dr. Stanley Kimball speak of the "Linear Temple" constructed by those pioneers as they



PIONEERS TRAVERSING ECHO CANYON WERE COMING WEST "TO FIND [GOD] AND TO WORSHIP HIM. NO OTHER CAUSE COULD HAVE MOTIVATED THEM ENOUGH TO ACCOMPLISH WHAT THEY DID."

blazed the trail in 1847. We understood his reference to the "power of the place"—the spirit one feels when he stands in those hallowed ruts or at a special campsite.

We heard Monte Nelson tell of his deeply spiritual experience retracing with members of the Iowa Mormon Trails Association the heartbreak trail of the Saints from Nauvoo across Iowa in the freezing winter and soggy spring of 1846.

Slowly we began to understand a little better what it was all about.

The epic of the pioneer trek across the Great Plains is a multi-dimensional story.

It wasn't all sadness and tragedy. For many it was the thrilling, culminating experience of a lifetime. For some of the youth it was a delight—high adventure at

its best. Others found romance and marriage at trail's end. But we know that for nearly one in 10 who started the trek between 1847 and 1869, the end was in a shallow grave somewhere on the trail far from home.

After all else, the trek was a spiritual experience—an

intensely human, spiritual experience. Yes, they were looking for a new home in the West. Yes, they were building cities and farms in the wilderness. Yes, they were engaged in a struggle for survival. But, bottom line, the story of the great pioneer trek is the story of faith in God. They came west to find Him and to worship Him. No other cause could have motivated them

enough to accomplish what they did.

We felt stimulated as we stood that day in those ruts. It was a singular thing to experience, to touch, to feel—to sense the spirit of destiny that led our forefathers to their home in the mountains.

Let's keep the Legacy alive!

PIONEER MAGAZINE MISSION STATEMENT

The National Society of the Sons of Utah Pioneers honors early pioneers for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination.

The Society also honors modern-day pioneers, both young and older, who exemplify these same ideals. We aim to demonstrate and teach these qualities to youth and all others whom we can influence. We hope to keep alive the ideals of true manhood and womanhood that cause ordinary people to achieve nobly.

Pioneer Magazine supports the mission of the Society. It will publish the story of the Utah pioneers with high standards of professional skill and historical accuracy in an attractive and popular format. Its editorial theme is that the achievements of the Utah pioneers resulted from their faith in the gospel of Jesus Christ.





BY JEFFREY L. ANDERSON

The HARVEST

*Waging a Battle
against Nature for
Survival in Pioneer
Utah*



THE ARRIVAL OF THE MORMON PIONEERS IN THE VALLEY OF THE GREAT SALT LAKE IN LATE JULY 1847, WAS BOTH AN END AND A BEGINNING. IT WAS

THE COMPLETION OF AN INCREDIBLE JOURNEY OF EPIC PROPORTIONS, FRAUGHT WITH DIFFICULTY, DANGER AND HARDSHIP. BUT IT ALSO BROUGHT THEM FACE TO FACE WITH AN ENTIRELY NEW SET OF CHALLENGES IN A STRANGE AND UNFORGIVING LAND.

Upon their arrival in the valley, the pioneers immediately turned their attention toward their most pressing need: surviving the coming winter. On July 23, 1847, one day before Brigham Young declared that "this is the right place,"¹ the advance company of pioneers was organized into committees to address that concern.

One committee was appointed to select a good location for planting. This group included Shadrach Roundy, Seth Taft, Stephen Markham, Robert Crow and Albert Carrington. Charles A. Harper, Charles Shumway and Elijah Newell were put in charge of plows and drags (harrows). Each man in the company was allowed to plant whatever crop he chose.

The first plowing began around noon that day. It stopped soon thereafter when the hard soil broke the plow. According to the Journal History, water was diverted from City Creek to soften the soil, and plowing resumed a few hours later (it should be noted that there are no eyewitness accounts of this event, although there are a number of secondary references). Because the pioneers arrived in mid-summer, only crops requiring a short growing season could be planted, including corn, beans, buckwheat, and potatoes.

Most LDS Church leaders, including Brigham Young, did not remain in the valley that winter, but returned to Winter Quarters so they could lead the next exodus to the valley. Before his departure, however, Brother Brigham left instructions regarding how planting, harvesting, and distribution of foodstuffs should be handled:

"We feel that it is necessary to urge upon you the importance of planting and sowing in the appropriate time and season, every kind of grain, fruit and vegetables. . . . We recommend that you begin to plant and sow such seeds as soon

as the snow is gone in the spring, even before spring, so that we may know by experiments whether it is possible to ripen grain in the valley before the summer's drouth [sic] shall demand the labor of irrigation; therefore we wish the brethren to begin their farming and gardening as early as possible, and continue it so long as they have seed, and keep a record of the time and manner of sowing, planting and cultivating, and also of the weather daily, that we may learn by their experience and records the best time and method."²

Young also said that the pioneers were not to eat the potato harvest, but save it as seed potatoes for the coming year. And they were counseled to use their provisions sparingly.

No one knew just how the upcoming winter would progress or whether the harvest would be successful.

Fear of the unknown seemed to be the theme

of that first winter in the valley. Because of the late planting, the harvest that fall was meager. As early as November 1847, wheat had been offered in the valley for the "outrageous" price of \$10 per bushel.³ Since there was little game in the valley to be hunted that winter (more abundant game would have reduced the slaughter of cattle brought by the company), the 1847 pioneers were forced to live primarily on provisions brought across the plains.

Thankfully, the first winter was extremely mild, and so in keeping with Brigham Young's charge, the pioneers kept planting throughout the winter and spring. May 28, however, brought a heavy frost, which

AT LEAST THREE EXPEDITIONS WERE SENT FOR PROVISIONS FROM NEIGHBORING AREAS, BUT HEAVY SNOWS MADE SUCH EFFORTS IMPOSSIBLE. ONCE AGAIN, MANY TURNED TO SGO LILIES AND THISTLES, DISCOVERING THAT THE LATTER "PROVED OF A HIGH DIURETIC NATURE."



Photos courtesy of LDS Archives

killed all but the heartiest crops, including some of the wheat. Shortly thereafter, the crickets came.

By this time many were surviving on the barest of rations. The situation brought out the best—and worst—among the valley's residents. One man who was charged with stealing seed corn and beans was sentenced by an ecclesiastical council to five lashes on the bare back at the bell post.⁴

To address the problem, the high council met to consider the plight of those who were destitute. Many had not followed the council of their leaders, arriving in the valley with many possessions but few provisions. Those who had a surplus of food were asked to share it with their neighbors, which most willingly did.

Still, the hunger continued. Many resorted to eating the roots of sego lilies, thistles and pig weeds.

Lorenzo D. Young writes:

"A neighboring child came to the door to get some medicine for Bro. Cheney, who was poisoned by eating roots. About an hour after, Bro. Howard called and told us Bro. Cheney was in a fit. We ran to him as soon as possible and he spoke twice. He lived half an hour, then died. It was one of the most melancholy scenes I have ever passed through."⁵

John R. Young made a similar observation: "For several months we had no bread. Beef, milk, pig weeds, segoes and thistles formed our diet. I was the herd boy and while out watching the stock, I used to eat thistle stalks until my stomach would be as full as a cow's. At last our hunger was so sharp

that father took down the old bird-pecked ox hide from the limb and it was converted into the most delicious soup and enjoyed by the family as a rich treat."⁶

Though the pioneers watched the Indians capturing, roasting and eating strange, dark crickets, none of the settlers chose to undertake the same habit.

As the harvest of the summer of 1848 progressed, the hunger was temporarily abated. But it soon became evident that again there would be less of a harvest than had been hoped for. Parley P. Pratt wrote that "many have lost their crops, some for the want of proper selection of soil, some from want of good cultivation, and some because of insects, especially crickets."⁷

In anticipation of another difficult winter, a few considered leaving the valley. Others suggested that no new immigrants come that year for fear that there would not be enough food to feed them all. But despite the problems, a large contingent arrived from Winter Quarters that fall. Those who came were counseled to bring sufficient provi-

sions to survive for 18 months.

By fall, prices for foodstuffs were high again, although not as high as they had been the previous year: \$1 per bushel for corn, \$3 for wheat and \$5-\$6 for potatoes. High prices angered some Church leaders, and during the winter several persons were called before the high council and charged with "extortion" for taking advantage of the situation.

The winter of 1848-1849 was much colder than the previous one. On December 9, 10 inches of snow fell on the valley, making it difficult for the cattle to find food. On February 5, 1849, the temperature plummeted to 33 degrees below zero.⁸ The settlers, unfamiliar with the area and in haste to feed and shelter themselves, did not harvest fodder for the cattle that fall, and many of the weaker animals died.

At least three expeditions were sent for provisions from neighboring areas, but heavy snows made such efforts impossible.⁹ Once again, many turned to sego lilies and thistles, discovering that the latter "proved of a high diuretic nature."¹⁰

To reduce the anxiety, the high council resolved that "no corn should be made into whiskey, and if any man was preparing to distill corn into whiskey or alcohol, the corn should be taken and given to the poor."¹¹ Unlike the previous year, planting could not begin until the snow melted in late February and early March, pushing the harvest further into the summer.

No one died of starvation during either winter, in part because of the charitable spirit of the community. The crickets returned again that spring, but so did the gulls, removing the affliction of the previous summer.

As the colony grew, so did trade, and the coming of the California Gold Rush brought migration through the area, increasing exchange for products produced by the pioneers. But it wasn't until transportation and commerce were greatly expanded, culminating with the coming of the transcontinental railroad in 1869, that the existence became something more than tenuous.

To their everlasting credit, comparatively few of those early pioneers chose to leave the Salt Lake Valley. By relying heavily on their own capabilities and on each other, they survived—and ultimately prospered—in their new mountain home. ▼

(Jeffrey L. Anderson is an archivist with the LDS Church Historical Department.)

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BY KELLENE RICKS ADAMS

GIVING THA



A painting of a mountain landscape. In the foreground, there's a large, textured orange shape that looks like the letters 'NK' or 'NKS'. The background shows a mountain range with green and brown slopes under a cloudy sky.

NKS

Utah's Rich Tradition of Harvesting Gratitude

Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country.

—George Washington (1789)¹

I, Brigham Young, Governor of the Territory aforesaid, in response to the time-honored custom of our fathers at Plymouth Rock, . . . and with a heart filled with humiliation, and gratitude . . . DO PROCLAIM Thursday, the first day of January, eighteen hundred and fifty two, A Day of Praise and Thanksgiving, for the citizens of this our peaceful Territory; in honor of the God of Abraham, who has preserved His children amid all the vicissitudes they have been called to pass.

—Brigham Young (1852)²

I do, therefore, invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens.

—Abraham Lincoln (1863)³

Harvesting in Utah Valley, by John G. Fairbanks, courtesy of BYU Museum of Fine Arts

THOSE WHO HAD INDULGED DURING THE DELICIOUS MEAL GOT A CHANCE TO DANCE THE CALORIES AWAY DURING AN AFTERNOON OF COTILLIONS, QUADRILLES, AND VIRGINIA REELS. FIFTY COUPLES AT A TIME TOOK THEIR TURNS AROUND THE BOWERY, AND AGE WAS NO BARRIER. YOUNG AND OLD JOINED HANDS AND HEARTS IN CELEBRATION.

The idea of a Thanksgiving celebration was not new to the pioneers who came to Utah in the mid-1800s. The scriptures they treasured so dearly told tales of humble people gratefully thanking the Lord and praising him for their many blessings.

Stories of Greek and Roman gods who were honored after successful harvests were a part of mythology passed on through the ages to wide-eyed children. More than two centuries earlier, the pilgrims who settled Berkeley Plantation on the James River drew up a charter that included an annual day of thanksgiving to God. And harvest festivals celebrating bounteous crops were held as early as 1621.

Acknowledging God and thanking him, specifically for food, was a way of life for a people whose very life depended on what their land produced. Many of Utah's settlers had participated in these activities their entire lives.

However, the first November spent in the Salt Lake Valley was not spent in public celebration. Fifteen hundred people huddled in the new settlement, contemplating the winter. The trek across the plains had taken its toll, and many pioneers had paid a dear price for their new home.

That first winter was a bleak one. July crops had been planted too late to produce much. Food was scarce; shelter was minimal. Starving men, women, and children hoarded what little food they had and, following the directions of local Indians, dug for flower roots in the nearby hills.⁴

When spring came, they pulled out seeds that they had fiercely protected during the hungry months of winter. They understood the importance of this, their first full planting season in their new land. This harvest might be the difference between success and failure, life and death. So with Jim Bridger's promise of a thousand dollars for an ear of corn ripened in the valley ringing in their ears, they carefully sowed the seeds to their future.

The August 10 festival of 1848 celebrated more than the corn, vegetables, wheat, rye, barley, and oats that were thankfully harvested. The festival was a celebration of miracles. For it was the summer of 1848 that brought floods of crickets and clouds of sea gulls. Gratitude to God and thanks for an abundant harvest took on a whole new meaning.

That August festival was a city-wide event that began in the morning with the raising of a Liberty Pole with a white flag, the traditional American symbol of freedom. Wheat, barley, oats, and a single ear of green corn decorated the flagpole. A cannon roared and a band played as hundreds



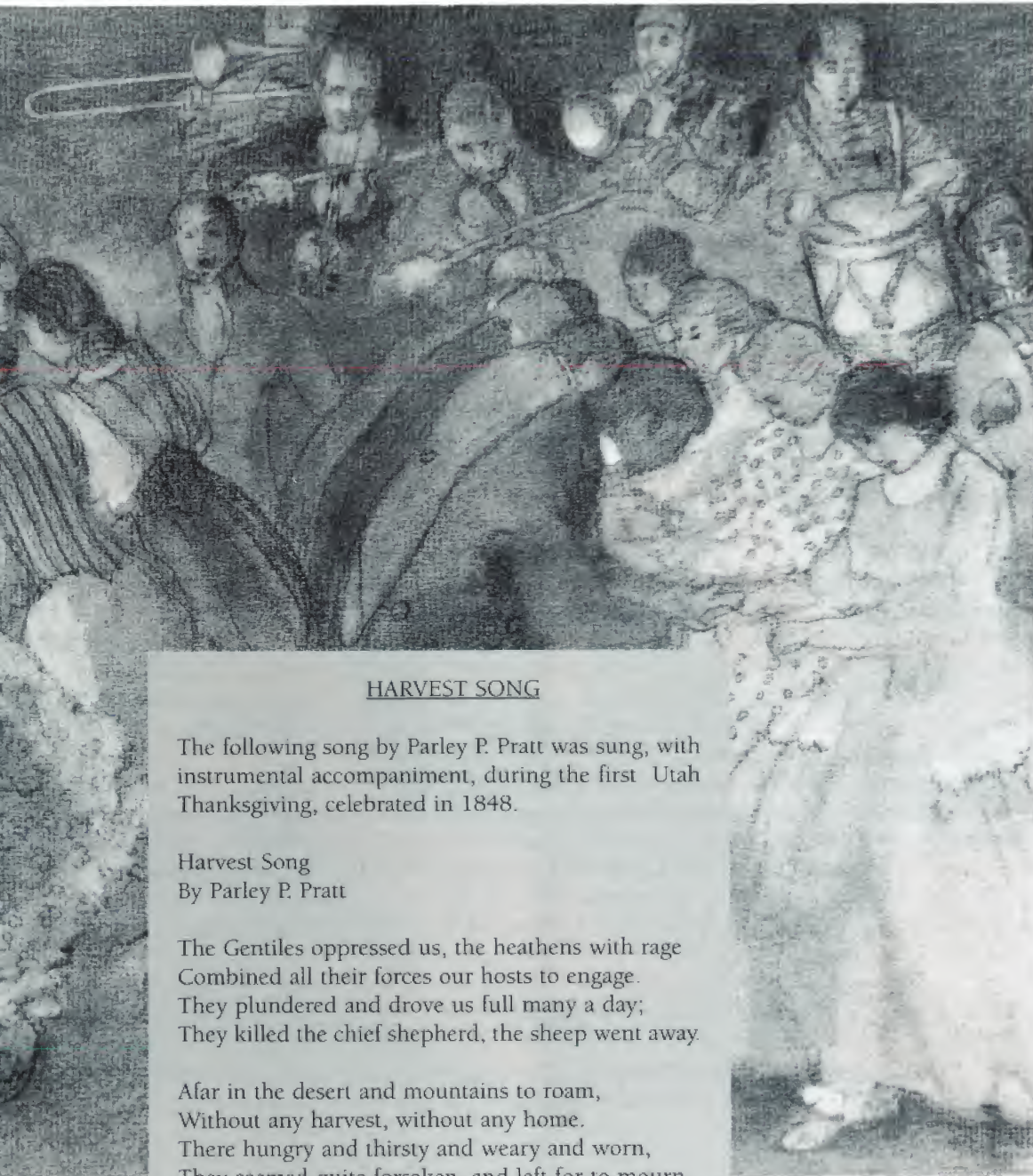
Pioneer Dante, by Minerva Teichert, courtesy Visual Resource Library

cheered, "Hosannah to God and the Lamb, for ever and ever, Amen."

Following speeches, prayers, and singing, the festive group gathered at noon for dinner. Parley P. Pratt noted that "we partook freely of a rich variety of bread, beef, butter, cheese, cakes, pastry, green corn, melons, and almost every variety of vegetables."⁵

Although exercise was not a concern more than a century ago, those who had indulged during the delicious meal got a chance to dance the calories away during an afternoon of cotillions, quadrilles, and Virginia reels. Fifty couples at a time took their turns around the bowery, and age was no barrier. Young and old joined hands and hearts in celebration.

Interestingly, two months later a similar festival joined



HARVEST SONG

The following song by Parley P. Pratt was sung, with instrumental accompaniment, during the first Utah Thanksgiving, celebrated in 1848.

Harvest Song
By Parley P. Pratt

The Gentiles oppressed us, the heathens with rage
Combined all their forces our hosts to engage.
They plundered and drove us full many a day;
They killed the chief shepherd, the sheep went away.

Afar in the desert and mountains to roam,
Without any harvest, without any home.
There hungry and thirsty and weary and worn,
They seemed quite forsaken, and left for to mourn.

But lo! in the mountains new sheepfolds appear!
And a harvest of plenty, our spirits to cheer.
This beautiful vale is a refuge from wo,
A retreat for the Saints, while the scourges o'erflow.

Chorus:

Let us join in the dance, let us join in the song.
To thee, O Jehovah, the praises belong.
All honor, all glory, we render to thee;
Thy cause is triumphant, thy people are free.

Ronald Esplin, "Utah's First Thanksgiving," *Ensign*, Oct. 1982, p. 50.

the Salt Lake Valley pioneers together again. October 6, 1848, marked the "battalion feast,"⁶ a day set aside to honor those who had returned from service in the Mormon Battalion. Once again, music, food, and dancing were the order of the day. But this festival also marked the first meeting of the semiannual conference of The Church of Jesus Christ of Latter-day Saints. This practice of meeting together for a semiannual conference continues to this day, with October still being the designated month of gathering. The dancing, dinners, and music have been discontinued, however.

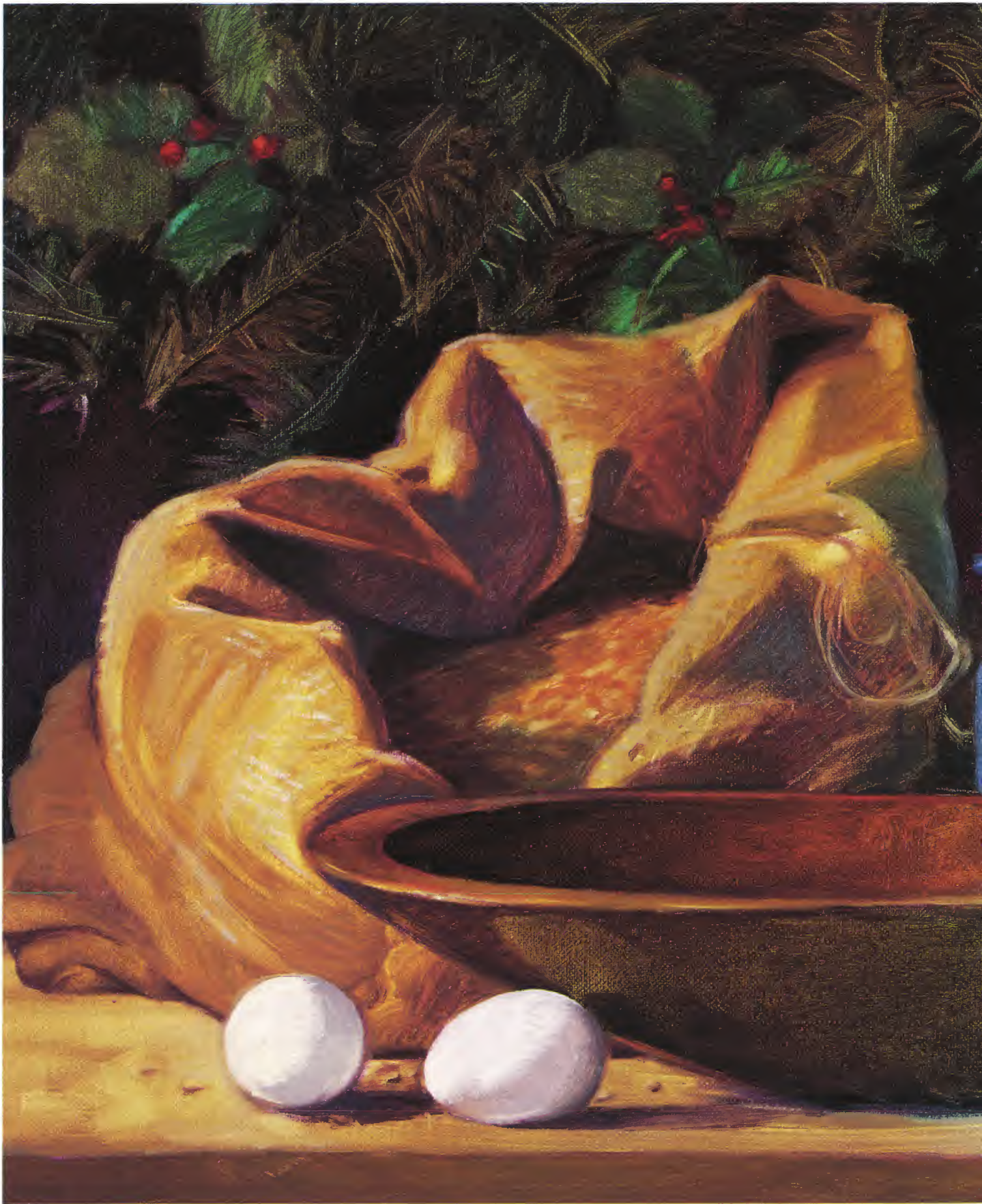
Although a steady influx of pioneers into the valley made city-wide celebrations impractical, the idea of an annual celebration to praise and thank the Lord had been introduced to Utah. Just three years later, President Brigham Young proclaimed a day of Praise and Thanksgiving (see p. 9), and 11 years after that, Abraham Lincoln established the first annual national Thanksgiving Day. The whole country had been given the president's stamp of approval to remember "the Most High

God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy."⁷ ▼

Kellene Ricks Adams is an assistant editor of the *Ensign Magazine*.

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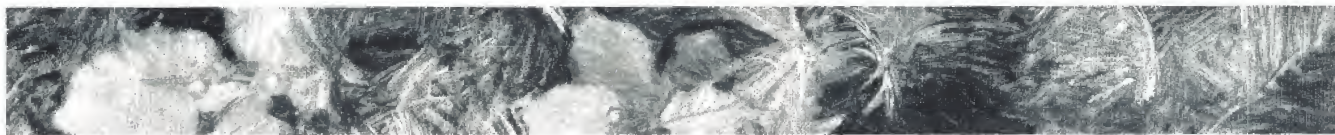


BY F. CHARLES GRAVES

CHRISTMAS *Cooking*

*Pioneer Culinary Tradition
Was Shaped by Time and
Circumstance*

THE PIONEER TRADITION ISN'T ONE THAT IS NORMALLY ASSOCIATED WITH CULINARY DELIGHTS. THE UTAH PIONEERS CONSIDERED THEMSELVES LUCKY TO HAVE HAD THE ESSENTIALS OF LIVING, LET ALONE THE LUXURY OF GOOD FOOD. THEY WERE COURAGEOUS, RESOURCEFUL PEOPLE WHO, WITH GRATITUDE, MADE THE BEST OF WHAT LITTLE THEY HAD.



That was especially true at Christmas. The first few Christmases for the Mormon pioneers in the Salt Lake Valley reflected the lean times of those early years. The lack of provisions tried the ingenuity of the pioneers to provide something special for their families on the holidays. But then, the pioneers had learned early to accommodate to hard times and make do.

In an article in *The Salt Lake Tribune*, a pioneer girl describes her first Christmas in the valley: "We had boiled rabbit and a little bread for our dinner. Father had shot some rabbits, and it was a feast we had."

In the same article a mother who shared in the first Christmas wrote: "I untied one of the sacks of wheat and, taking a handful or two, ground it in a coffee grinder and made some wheat gruel for the

baby. This was her Christmas dinner. We had corn bread, fried salt bacon, and we cooked some dried apples that we had brought from Nauvoo."¹

By 1848, supplies became a bit more plentiful and the Christmas celebration became one in which the homemaker did her best to make the occasion festive. One writer's reflection of those early Christmases in the valley describes how the season was filled with much love and warmth, although they lacked much in the way of material comforts:

"In the pioneer homes and towns of Utah, Christmas Day was always fittingly celebrated. But in those far-gone days the children were taught to appreciate any little gift.

There was no store full of toys, as we have them today.

The gift was always an expression of the great love of the giver. Sometimes a man gave a beaver skin or a buffalo robe to his wife and children. The gift made all happy. Often the head of a household provided venison and wild fowl for a feast, and all shared, and neighbors were invited to partake. There was no selfishness, no envy, no bigotry . . . but a regard for one another that was sincere."²

The Mormon pioneers came from many lands, primarily the eastern United States, Canada, England, and Scandinavia. Upon their conversion to Mormonism they "gathered" with their fellow Saints, first in the eastern part of the United States and later, in the Mountain West. Through the first 15 years in the valley, European converts flowed in, carrying with them their traditions and customs, including their holiday foods, requiring adaptation and ingenuity to make up for supplies and equipment they couldn't bring along with them.

For example, recipes had to be adapted to being cooked over an open campfire, rather than on the stoves to which most of the settlers had become accustomed. Certain foods and spices were unavailable to them, both during the journey and during their first years in the valley. The cooks had to get along with whatever foods were available; consequently, many of the old recipes were adapted to a point where new recipes evolved. The pioneers also learned to make nourishing, tasty meals from the wild plants and animals they found in their new surroundings.

The true test of the pioneer cook in those early days on the frontier was in relearning how to practice the kitchen arts of their civilized pasts amid the limitations and deprivations of their new life. The tools they brought to aid them were ingenuity, adaptation, and good, old-fashioned



Original 200-year-old pioneer doll that crossed the plains. Courtesy of the Daughters of the Utah Pioneers Museum.



stubbornness. This last trait, which is almost a prerequisite among people who are determined to abide by certain standards no matter what the circumstances, was evident from the start. As the Mormon settlers were forced to flee Nauvoo, Ill., the women refused to heed the warning to "take only the essentials"—or rather, they chose to reinterpret what "essentials" meant. Despite Brigham Young's list of "recommended provisions," the women succeeded in smuggling along their familiar cooking tools (which explains why, in examining the Mormon kitchen of the mid-1800s, Victorian utensils are found side-by-side with more primitive, handmade items).

And when the pioneers reached the mountains surrounding the Salt Lake Valley after weeks of prairie dust and heat, the record shows that one of the men was sent up into the mountains to fetch a bucket of snow—not, as one would expect, to provide the camp with much-needed water or for medicinal purposes, but so the women of the camp could make hard butter.

As they settled in the wilderness it was difficult for the pioneers to retain their culinary individuality. But in time they returned to the special cooking customs of their native lands.

Holidays such as Christmas saw the diverse nationalities in the valley bringing out their traditional recipes. This was an occasion for them to revive and preserve the family customs of their homeland. The women scrimped and saved the precious items that made such a feast possible. This was their moment to make their families merry. Although at other times the women exchanged recipes freely, at holiday time each cooked her own favorite native dishes, inviting friends to share their memories of past Christmases.

It should be noted that the same was true of Christmas in Brigham Young's home. When times were lean for the pioneers, his Christmas feast was no more bounteous than any other. But as the pioneers became more prosperous

themselves, Brigham was expected to lay a particularly splendid table for his many distinguished guests. Susa Young Gates, Brigham's daughter, recalled that in later years they always had a turkey for Christmas dinner. Her sister, Mrs. John D. Spencer, noted that her parents tried to make the holiday a particularly happy occasion:

"We hung our stockings on the mantel, for we had no Christmas tree in early days. Christmas bundles came from John Haslam's store, where father had arranged for each individual family's gifts. There were toys, such as bugles or drums for the boys, and beautiful painted rag dolls, that were made by Elsi Long in her little 'Art' shop near Dinwoody's store, for the girls. These dolls were not dressed so we learned to sew for them. Our newest supplies in winter

clothing were usually given to us as Christmas gifts. Among them were pretty knitted garters and stockings, mittens, wrist bands, also neck presents and fascinators. We did not exchange presents. Later, when we had Christmas

trees, they were decorated with gold and silver paper ornaments and popcorn. We did not light them, as father did not approve of candles because of the fire hazard. We had honey, taffy, molasses candy and a huge jar of cookies."³

Bread was always a special part of any pioneer Christmas dinner, and at Brigham Young's home the table was graced with a large variety. Some breads were made at home and some were bought. And when it came time for a treat, Brigham's favorite was molasses candy. Susa Young Gates said that she and her sisters and brothers were "restricted to moderation in the use of candy." But at Christmastime, they looked forward to the rule being relaxed.

The descendants of the early pioneers still use many of the wonderful recipes that had been amended and adapted to the conditions of that time. This year, Christmas tables not only in Utah but also elsewhere in the world will feature traditional foods passed along and prepared in remembrance of those times. And they will be just as satisfying and tasty today as they were so many generations ago. ▼

(E. Charles Graves is chairman of the national organization's Pioneer Magazine publication committee.)

ENDNOTES

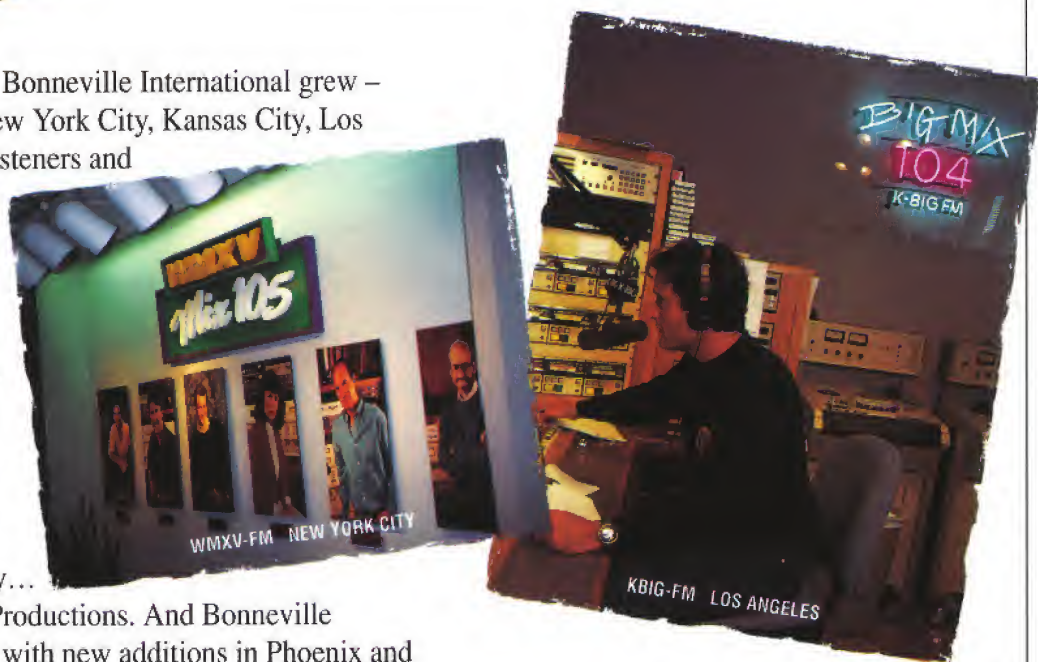
1. Salt Lake Tribune, 25 December 1934.
2. Levi Edgar Young, *The Founding of Utah*, pp. 331-332.
3. Bryant S. Hinckley, *Our Pioneer Heritage*, p. 198.

**FOR ONE PIONEER WOMAN'S FIRST
CHRISTMAS DINNER IN THE VALLEY, "WE HAD CORN BREAD,
FRIED SALT BACON, AND WE COOKED SOME DRIED APPLES
THAT WE HAD BROUGHT FROM NAUVOO."**



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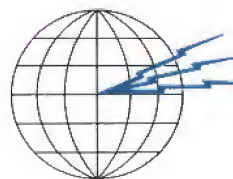
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EDITED BY WILLIAM W. SLAUGHTER

A TRAPPER'S CHRISTMAS, 1840

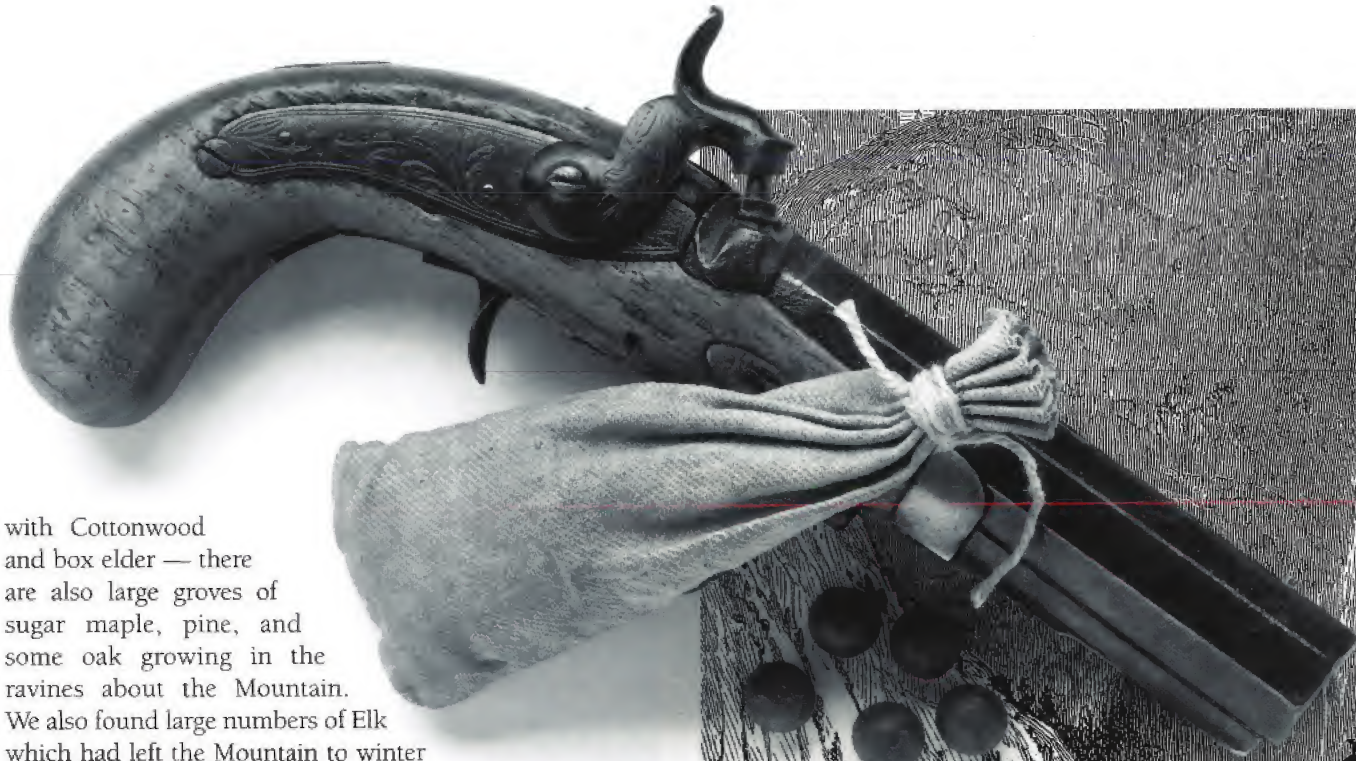
Osborne Russell on the Weber River

IN 1840 A MOUNTAIN MAN NAMED OSBORNE RUSSELL AND A MOTLEY GROUP OF COMPANIONS SPENT THE CHRISTMAS SEASON CAMPED NEAR WHAT IS NOW OGDEN, UTAH. WHERE THERE IS NOW URBANIZATION, THERE WAS THEN WILD, OPEN COUNTRY.

By the time Osborne Russell (1814-1892) arrived on the banks of the Weber River, he had spent the previous six years of his life as a trapper in the open territory of the West. During that time he journeyed into, among other places, the Wind River country, the Tetons, and the Yellowstone area. After the Christmas of 1840 he would spend the next two years exploring, trapping, befriending some native tribes while fighting some other tribes, and making the acquaintance of notable mountain men such as Kit Carson, Joseph Meek, and Jim Bridger. He lived his post-trapping years diversely as a judge, businessman, and miner in Oregon and then California.

What follows is a unique look at a Christmas celebration in primitive western America. To set the stage, we join Mr. Russell on December 20, 1840¹:

"20th Decr.: We moved along the borders of the Lake about 10 Mls. and encamped on a considerable stream running into it called "Weaver's river".² At this place the Valley is about 10 Mls. wide intersected with numerous Springs of salt and fresh hot and cold water which rise at the foot of the Mountain and run thro. the Valley into the river and Lake — Weavers river is well timbered along its banks principally



with Cottonwood and box elder — there are also large groves of sugar maple, pine, and some oak growing in the ravines about the Mountain. We also found large numbers of Elk which had left the Mountain to winter among the thickets of wood and brush along the river.

“Dec. 25th: It was agreed on by the party to prepare a Christmas dinner, but I shall first endeavor to describe the party and then dinner. I have already said the man who was the proprietor of the lodge in which I staid was a French man with a Flathead wife and one child. The inmates of the next lodge was a half-breed Iowa, a Nez percey³ wife and two children, his wife’s brother and another half-breed; next lodge was a half-breed Cree, his wife, a Nez percey, two children, and a Snake⁴ Indian. The inmates of the 3d lodge was a half-breed Snake, his wife (a Nez percey and two children). The remainder was 15 lodges of Snake Indians. Three of the party spoke English but very broken, therefore that language was made but little use of as I was familiar with the Canadian French and Indian tongue. About 1 o’clock we sat down to dinner in the lodge where I staid, which was the most spacious being about 36 ft. in circumference at the base with a fire built in the center. Around this sat on clean Epishemores all who claimed kin to the white man (or to use their own expression all that were gens d’esprit)⁵, with their legs crossed in true Turkish style — and now for the dinner.

“The first dish that came on was a large tin pan 18 inches in diameter rounding full of Stewed Elk meat. The next dish was similar to the first heaped up with boiled Deer meat (or as the whites would call it, Venison, a term not used in the Mountains). The 3d and 4th dishes were equal in size to the first containing a boiled flour pudding prepared with dried fruit accompanied by 4 quarts of sauce made of the juice of sour berries and sugar. Then came the cakes followed by about six gallons of strong Coffee already sweetened; with tin cups and pans to drink out of, large chips or pieces of Bark Supplying the places of plates. On being ready, the butcher knives were drawn and the eating commenced at the word given by the landlady.

“As all dinners are accompanied with conversation, this was not deficient in that respect. The principal topic which



Sill life photo by John Luke



was discussed was the political affairs of the Rocky Mountains; the state of governments among the different tribes, the personal characters of the most distinguished warriors, Chiefs, etc. One remarked that the Snake Chief Pah da-hewak-um-da was becoming very unpopular and it was the opinion of the Snakes in general that Moh-woom-hah, his brother, would be at the head of affairs before 12 mos as his village already amounted to more than 300 lodges, and, moreover, he was supported by the bravest men in the Nation, among whom were Ink-a-tush-e-poh, Fibe-

bo-un-to-wat-su, and Who-sha-kik who were the pillars of the Nation and at whose names the Blackfeet quaked with fear. In like manner were the characters of the principal Chiefs of the Bonnak⁶, Nez percey, Flathead, and Crow Nations and the policy of their respective governments commented upon by these descendants of Shem and Japhet with as much affected dignity as if they could have read their own names when written, or distinguish the letter B from a Bull's foot.

**"WEAVERS RIVER IS
WELL TIMBERED ALONG
ITS BANKS PRINCIPALLY
WITH COTTONWOOD AND
BOX ELDER—THERE ARE
ALSO LARGE GROVES OF
SUGAR MAPLE, PINE,
AND SOME OAK GROWING
IN THE RAVINES ABOUT
THE MOUNTAIN."**

"Dinner being over, the tobacco pipes were filled and lighted while the Squaws and children cleared away the remains of the feast to one side of the lodge, where they held a Sociable tite a tite⁷ over the fragments. After the pipes were extinguished all agreed to have a frolic shooting at a mark, which occupied the remainder of the day.

"Jany. 1st: The ground was still bare but the weather cold and the fresh water streams shut up with ice. On the 3d we moved Camp up the stream to the foot of the mountain where the stream forks. The right is called Weavers fork and the left Ogden's, both coming thro. the mountain in a deep narrow cut. The mountain is very high, steep, and rugged, which rises abruptly from the plain. . . ."

(William W. Slaughter is a photo archivist for the Historical Department of The Church of Jesus Christ of Latter-day Saints. He edited *Camping Out in the Yellowstone*, 1882, for the University of Utah Press.)

ENDNOTES

1. The following text is taken from Osborne Russell, *Journal of a Trapper* [1834-1843], ed: Aubrey Haines (Lincoln: University of Nebraska Press, 1965), pp. 114-16. Russell's spellings and capitalization remain, however, some punctuation and paragraphs have been added for the sake of clarity.
2. The Weber River.
3. Nez Perce.
4. Shoshone.
5. This does not connote blood relationships but rather suggests kindred spirits.
6. The Bannock, whose history and language are closely tied to that of the Shoshone.
7. Tête-a-tête.

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BY H. WELLS MEERS

1994 NATIONAL ENCAMPMENT

Hundreds Bask in Pioneer History in Utah's Dixie

ST. GEORGE, UTAH—ALLEN AND RUTH LUNDGREN OF SALT LAKE CITY PLACED THEIR SUITCASES IN THE TRUNK OF THEIR CAR ON THE MORNING OF OCTOBER 6. WITHIN MINUTES THEY WERE ON THEIR WAY SOUTH TO THE ANNUAL NATIONAL ENCAMPMENT OF THE NATIONAL SOCIETY OF THE SONS OF UTAH PIONEERS, HELD HERE OCTOBER 6–8.

By 1 o'clock that afternoon, having checked into their motel and the Encampment headquarters at the Dixie Center Plaza, the Lundgrens joined some 460 of their SUP friends in St. George for a bus ride to the Temple Quarry Trail. The hike along the trail is an easy walk because the wagons that traveled that road in the 1870s were heavily loaded with stone for the foundation of the St. George Temple, and they could only manage slight inclines. SUP visitors marvelled at the engineering capability exhibited by the pioneers who cut a road along the sheer sides of the Black Mesa, and they enjoyed the ever-changing scenery along the trail.

Back at the Dixie Center that night, the Cotton Mission Chapter hosted a banquet to welcome Encampment participants. St. George Mayor Dan McArthur (a great-grandson of the Dan McArthur who led the second handcart company across the plains) extended the city's official greeting and good wishes.

Former Dixie College President Douglas Alder was the first evening's keynote speaker, and he spoke about the accomplishments of the Utah pioneers. Entertainment for the evening was provided by an impressive group of talented young people.

Friday's activities began early, with Encampment participants meeting at the Dixie Center for breakfast before leaving on one of two tour options to historical sites and national parks in the St. George area. "The tour guides brought those pioneers back to life," Allen Lundgren said. "They repopulated the ghost towns, and we relived some of those historic events with them."

The tour included Old Harrisburg, Leeds, and Silver Reef. Several of the old buildings on Silver Reef's main street have been restored; the Wells Fargo station stands there just as it did when stage coaches stopped there with the mining payroll. It now houses a beautiful museum. Guides told of



Photos by Leo Hower

Dallas Mangum's country western band entertained Encampment participants during an open-air Dutch oven barbecue.

shoot-outs, stabbings, and legal—and illegal—hangings among the citizens of Silver Reef. "Those stories took on a somber meaning as we visited the cemetery and saw their names on their graves," Lundgren said.

More recent history was revisited in Leeds, where members toured a restored Civilian Conservation Corps camp and remembered U.S. President Franklin D. Roosevelt's effort to put people to work during the Great Depression. And in Old

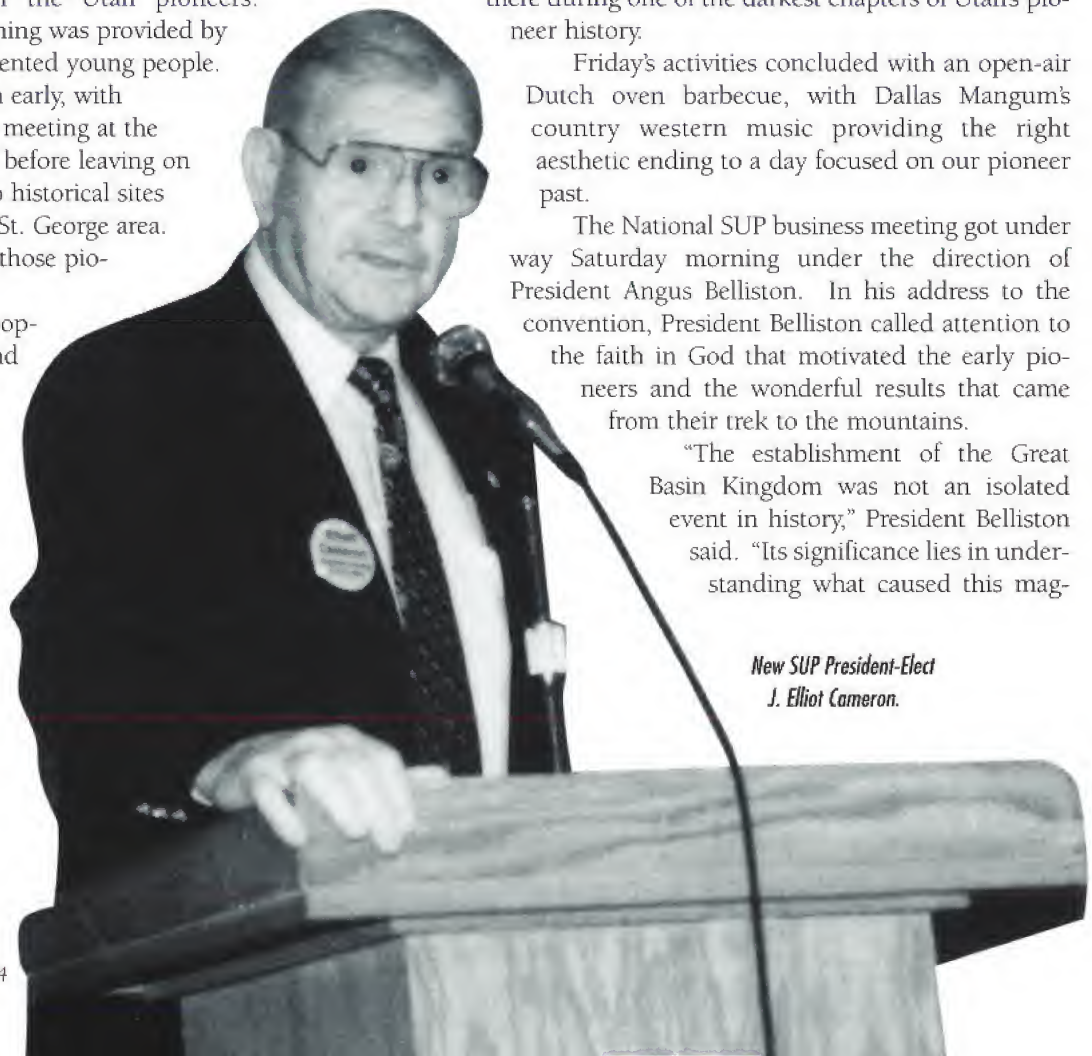
Harrisburg, more pioneer stories were told at the monument built by the Cotton Mission Chapter to honor the original settlers of the town where today only remnants of a few of their homes still stand.

Other memorable Friday tour stops included the St. George Opera House, with its hydraulic lifts that allowed for a level floor for dancing or a tilted floor for viewing drama; the Pine Valley LDS chapel, which was built by a ship builder who built a chapel that is basically an upside-down ship; and Mountain Meadows, with Karl Brooks (son of historian Juanita Brooks) explaining the events that transpired there during one of the darkest chapters of Utah's pioneer history.

Friday's activities concluded with an open-air Dutch oven barbecue, with Dallas Mangum's country western music providing the right aesthetic ending to a day focused on our pioneer past.

The National SUP business meeting got under way Saturday morning under the direction of President Angus Belliston. In his address to the convention, President Belliston called attention to the faith in God that motivated the early pioneers and the wonderful results that came from their trek to the mountains.

"The establishment of the Great Basin Kingdom was not an isolated event in history," President Belliston said. "Its significance lies in understanding what caused this mag-



*New SUP President-Elect
J. Elliot Cameron.*

nificent endeavor and the ongoing consequences worldwide."

During the awards luncheon, SUP members and chapters were honored for significant accomplishments during the past year. Included among these awards were:

OUTSTANDING CHAPTER, SMALL: George Albert Smith Chapter of Provo, Utah;

OUTSTANDING CHAPTER, MEDIUM: Beehive Chapter of Salt Lake City;

OUTSTANDING CHAPTER, LARGE: South Davis Chapter of Bountiful, Utah;

OUTSTANDING SUP COUPLES: Philip and Laura Clinger, Howard and Claudia Gray, Glen and Lavella Green, Kimball and Rhea Nelson, William and Dorene Skidmore, Howard and Neva Stringham, Frank and Jeanne Brown, and Richard and Shirley Steed.

PRESIDENT'S AWARD: Dr. Charles Graves, chairman of the national organization's *Pioneer Magazine* publication committee.

The final get-together for the 1994 SUP National Encampment was Saturday evening's President's Banquet at the Dixie Center Convention Hall. Vern Taylor, the 1995 national president, conducted and announced the results of SUP elections. **J. Elliot Cameron** of Provo is the new president-elect, which means he will be serving as National SUP President during Utah's statehood centennial year of 1996. Also emerging from national elections was **Verl L. Petersen**, who was elected to the organization's Financial Advisory Council.

The following area vice presidents were also elected: **Richard W. Moyle** of Ogden, Weber Area; **Ralph S. Cannon** of Bountiful, South Davis Area; **Robert Blakely** of Tooele, Salt Lake Southwest Area; **Max C. Robinson** of Orem, Utah Central Area; **Clarence R. Foy** of St. George,



SUP President Angus Belliston presides over Encampment business meetings.

Utah Southwest Area; **John Andersen** of Salt Lake, Salt Lake Southeast Area; **Thayne Smith** of Kanab, Utah Southeast Area; **Francis Day** of St. Johns, Arizona North Area; **Clarence W. Giles** of Mesa, Arizona Central Area; and **Don Watts** of Reno, California North Area.

Featured speaker for the concluding session was Franklin Quest founder Hyrum Smith, who used stories from his own pioneer ancestry to help participants learn about the wonderful life that awaits each person on the other side of locked doors.

"We often close doors on ourselves," Smith said. "The key to opening many looked doors is simply overcoming our own apathy and acceptance of mediocrity.

"When what you have is sufficient for your needs, you are rich," Smith continued. "Everything beyond that should be used to benefit mankind. That is our duty."

The next day as people packed their belongings and souvenirs and prepared to head home, they also packed a collection of wonderful memories of the 1994 SUP National Encampment, one of the best-attended encampments ever.

"With all of the information we've gathered and the fun we've had and the friendships we've made and renewed, these encampments are valuable to us," Lundgren said. "We're already looking forward to next year's encampment in Tremonton!" ▼

(H. Wells Meeks is a member of the Cotton Mills Chapter.)



SUP award winners.



Barbara B. Smith, by Cloy Kent, courtesy LDS Visual Resource Library



A VOICE OF LEARNING

Barbara Bradshaw Smith's Legacy of Leadership

BY WENDELL J. ASHTON

She was in her mid-teens, with sparkling eyes, wavy brown hair and beautifully even teeth.

She was a student leader at Salt Lake City's South High School. It was a long, low, many-windowed tan brick building facing State Street, about a mile from mid-town.

Five feminine classmates were scheduled to motor nearly 100 miles northward to participate in activities at Utah State Agricultural College (now Utah State University) in Logan.

She was going to be the driver.

Her name: Barbara Bradshaw.

The high school teacher-advisor was worried. That was a long drive for these young women.

Barbara spoke up: "No problem. Let us kneel together in prayer."

This they did.

The trip was a wonderful learning experience.

Barbara Bradshaw (now Mrs. Douglas Hill Smith) has been vigorously seeking and sharing learning ever since, with faith as her lamp and leadership as her light.

Today she is national president of American Mothers Inc., headquartered in New York City. Under Barbara, the organization is now experiencing its greatest growth in 59 years.

For more than nine years (1974-84), she was world leader of the Relief Society of The Church of Jesus Christ of

Latter-day Saints. It is one of the oldest and largest women's organizations on the globe.

Barbara Bradshaw Smith visited as a teen a college that day. But she was never a college or university student. Yet she has received two honorary doctorates (from Brigham Young University and Weber State University), has authored seven books, and has served on a university board of trustees. She was a member of the White House Conference on Families under President Jimmy Carter.

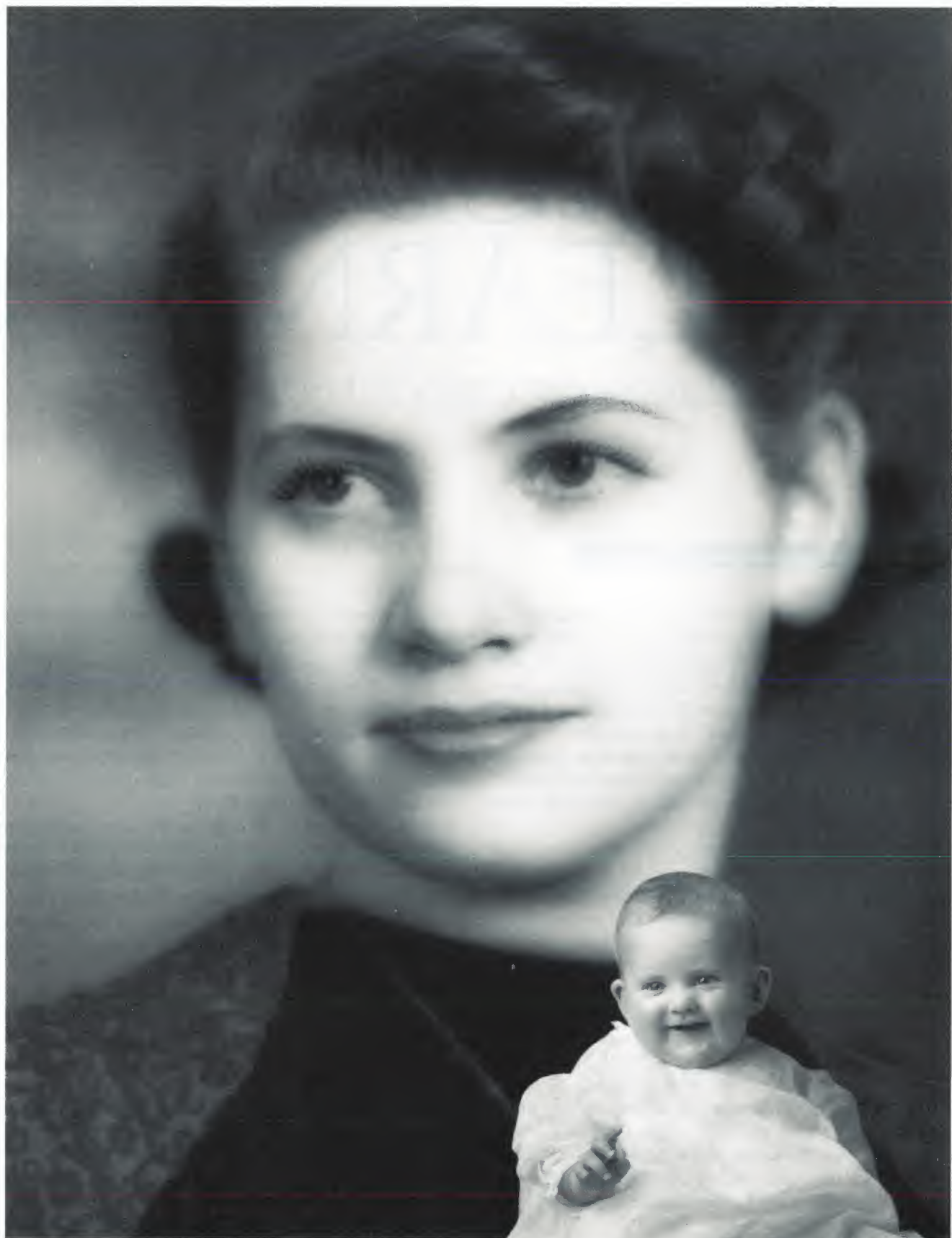
Most important of all, for an America reaching for stronger families, she is a model mother of seven, a notable grandmother of 38 and a caring great-grandmother of four.

And with that girlish brown hair now a glowing snow white, she keeps feasting on learning and sharing it like sunshine—with toddling tots through wizened old women. And men, too.

Barbara B. Smith was born in Salt Lake City on January 26, 1922. Her parents are Dorothy Helen Mills and Dan Delos Bradshaw. The newborn's attending physician was her grandmother: Dr. Caroline A. Mills.

Her parents had four sons and two daughters.

The year 1922 was a momentous one for the world. In Moscow, the Union of Soviet Socialist Republics was established under the leadership of dark-complexioned, goateed and bald Vladimir I. Lenin, who had led the communist revolution in Russia. In Italy another dictator, this one a fascist,



Beautiful, vivacious Barbara Bradshaw was a leader even as a high school student. She was born in 1922 in Salt Lake City, just two years after American women voted for the first time in a presidential election.

arose when the party headed by broad-jawed Benito Mussolini came into power. In America, where two years earlier silver-haired, heavy-browed Warren G. Harding was elected president by a national electorate that for the first time included women, the massive marble Lincoln Memorial was dedicated in Washington, D.C., in honor of the Great Emancipator.

Barbara grew up in the Whittier Ward area of Salt Lake City — between 13th and 17th South streets, just east of State Street.

In those days Salt Lake City youngsters played such games as “Run, Sheepy, Run,” hopscotch and kick-the-can.

Barbara’s mother gave her special guidance. She was president of the Whittier Ward Relief Society for a number of years. It is said that when Dorothy Bradshaw saw a child climbing a ladder, she did not tell him or her to get down. Instead she would say: “Be careful and see how high you can climb.”

Barbara was only seven years old when the Great Depression struck, causing most of the families to hunger or eat sparingly.

As a teen Barbara enjoyed the high school dances and dates at the Rainbow Rendezvous with hamburgers and malts afterwards at the Doll House.

Barbara was married when she was still in her teens to Douglas H. Smith in the Salt Lake Temple on June 16, 1941. He had been operating the elevator for Beneficial Life Insurance Company.

The elevator was Doug Smith’s “ladder.” He kept climbing until he became president of the big insurance company and also of the Utah Home Life Insurance Company and Continental Western Life Insurance Company. He served as a member of the trust committee of Zion’s First National Bank and as a member of the board and executive committee of Deseret Management Corporation. For a number of years he was chairman of the board of governors of Utah’s best-known hospital: LDS Hospital. He was on the board of the Freedom Foundation of Valley Forge.

Douglas H. Smith also became a General Authority of The Church of Jesus Christ of Latter-day Saints.

As a mother of seven, wife to a busy executive in business, the community and church, and as a continuing leader on her own, Barbara Smith could do well on four to five hours of sleep a night.

Barbara and Doug worked out an agreement. With little children, they divided the night into two four-hour segments. Each took one segment. When a child was ill or awakened crying in the dark, the parent assigned to that part of the night did the nursing. That way each parent was assured of at least four hours of sleep during the night.

Barbara spent hours reading to her children. Her daughter Catherine reports: “Every single character came alive. Even when I was in high school I wanted her to read to me.”

Son Blaine said that his mother never missed a game when he played. “Once she and Dad had to go to a dance,” he said, “but they came to the game first — Mother in a formal dress and Dad in a tuxedo.”



Photo courtesy of LDS Visual Resource Library

Barbara B. Smith presided over the LDS Church’s Relief Society, one of the oldest and largest women’s organizations in the world.

Four years after her marriage, Barbara, with friend Elaine Clive Romney (who was married in the Salt Lake Temple on the same day as was Barbara) and seven others, organized a Marriage Club. The young wives met regularly. They had demonstrations on how to upholster, make lamp shades and other household items. They discussed activities for their children, how to exercise, and other projects. Fifty years later the group continues to meet quarterly under Agalia Mu. There are now more than 40 members.

Barbara has served as ward Relief Society president in three wards: Mountain View and Edgemoor. In 1994, in addition to her duties as president of American Mothers, she is president of the Eagle Gate Second Ward Relief Society in the heart of Salt Lake City.

Parent Teacher Associations have been blessed with her leadership, too, as president of Garfield Elementary School and Highland High School PTA organizations.

As world leader of the Relief Society, she faced formidable challenges. During her presidency, communism held in its grip two far-flung empires: the Soviet Union and China.

Tough, brilliant Margaret Thatcher as Britain’s prime minister was demonstrating that an able woman could lead a mighty nation from socialism to free enterprise. Computers were pushing papers off desks.

Making headlines in the United States was the drive for the Equal Rights Amendment (ERA). Its supporters said it would give women full rights across the country.

Barbara B. Smith as Relief Society’s head met ERA head-on. She appeared on the nationally televised Phil Donahue



Above, visiting the Seoul Korea Temple with Elder and Sister Dallin H. Oaks. At right, Barbara and Doug Smith in November 1987.



show in 1980. "I am for equal rights for women, but I am against the Equal Rights Amendment as the way to achieve them," she said. "We already have all the legislation that will give us these things if we just enforce it."

ERA was not ratified.

To a *New York Times* reporter in the Big Apple, President Smith spoke strongly against abortion. "We think it is taking a life," she said.

That was shortly before the Relief Society, under her guidance, dedicated in June 1981, a \$1 million, 13-statue sculpture garden in Nauvoo, Ill.

Many changes came from church leadership while Barbara directed the Relief Society. Through it all, President Smith remained composed and dedicated.

"Barbara Smith is an intense listener," comments Alice Colten Smith of Logan, Utah, who preceded Barbara as a member of the Relief Society general board by five years. Alice was Barbara's willing tutor in board work.

When Barbara became president, she spent hours on Saturday mornings listening to an ad hoc group of women discuss women's challenges and opportunities worldwide and locally. The women were from various backgrounds and professions. They were brought together at Barbara's request by a friend, the late Moana Ballif Bennett.

"Barbara did not talk much at those sessions," Alice reports. "She listened."

While Barbara's husband served as a church leader in southeast Asia, she worked with Malaysians, Chinese, Koreans, Indians, and others in Church pursuits.

She has served on boards concerned with child abuse, blindness, university activities, theater, rodeo and parades, the Red Cross, and other activities.

When Barbara visited Israel, she watched the shepherds.

They lead their flocks. In America's West, where Barbara lives, sheep are herded. Barbara observed that sometimes two or three Israeli shepherds would meet with their flocks. While the shepherds chatted, the sheep intermingled. When it was time to part, each shepherd would call his sheep. They knew his voice. The flocks would quietly separate.

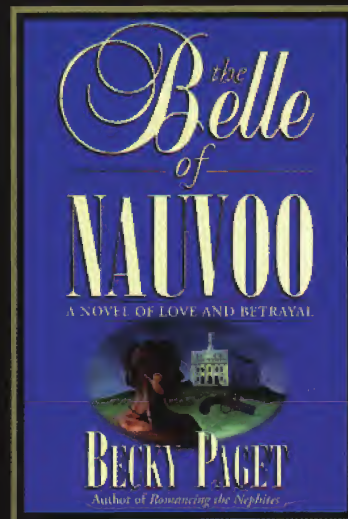
Through the decades Barbara has continued to lead like a shepherd on the slopes near Bethlehem. To her children, grandchildren and great-grandchildren, to American mothers, and to others who come under her leadership, Barbara Bradshaw Smith's voice draws loving followers.

Her voice shares much learning. It has been gleaned through good listening, reading and caring. She indeed is the epitome of those enduring words from Proverbs: "She openeth her mouth with wisdom; and her tongue is the law of kindness" (Proverbs 31:26). ▼

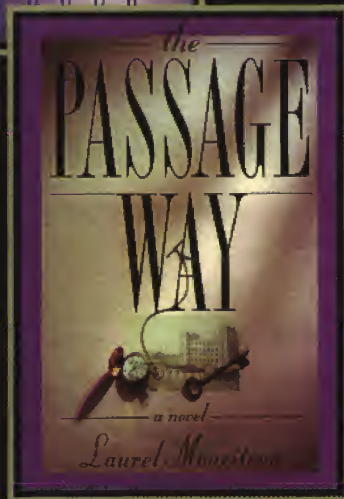
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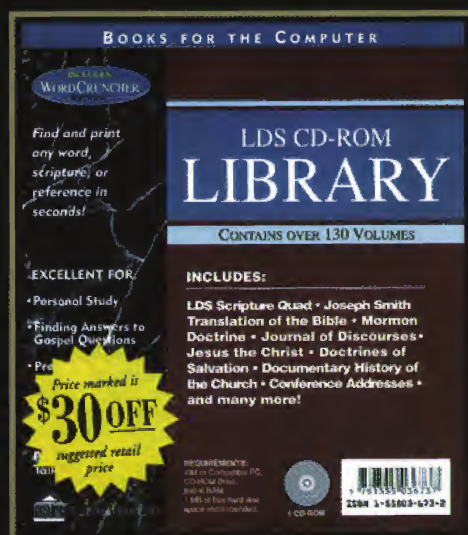


The Belle of Nauvoo, by Becky Paget, is a historically authentic novel set at the time of Joseph Smith's martyrdom. It focuses on six months in the life and courtship of sixteen-year-old Lovina Smith, the daughter of Hyrum and the niece of Joseph. She marries Lorin Walker in the dark hours just before the martyrdom, and what transpires in the following days determines the direction of their journey through life. \$9.95



The Passageway, by Laurel Mouritsen. Kallie Garrett, a modern young Mormon woman, is suddenly plunged back into the nineteenth century, complete with a pioneer family who claim her as their own. As she searches for a way back to her own time, she learns some important lessons about faith, repentance, and obedience. And she falls in love with handsome young Caleb Hollister nearly 90 years before she is born. Will they meet again? \$9.95

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Don Holladay, a descendant of John D. Holladay, is pictured near a new monument to the first settlers of Salt Lake City's Holladay area.

HOLLADAY CHAPTER DEDICATES NEW MONUMENT

On July 9, 1994, the Holladay Chapter of the Sons of Utah Pioneers dedicated a beautiful monument to the first settlers of Holladay, Utah.

The monument and plaque are located at 4782 Holladay Blvd. in Salt Lake City, at the northwest corner of the Holladay Health Care Center.

The plaque features the names of the first settlers of the area, including John D. Holladay, the pioneer leader who was the first branch president of the LDS Church in the community that was eventually named Holladay's Settlement or Holladay Burgh in his honor. The plaque also contains a reproduction of Holladay's original geographic survey.

More than 100 people

attended the dedication ceremonies, which featured participation by chapter President Alfred S. Cordon, Leland J. Davis, Lewis F. Wells, Dr. Stephen L. Carr, Eric Torgersen, Douglas Holladay and SUP National President-Elect Vernon Taylor.

SQUAW PEAK CHAPTER: Starting Out Right

The new Squaw Peak Chapter in Provo, Utah, is showing how youthful energy and excellent chapter programs can get a new chapter off to a great start.

According to Area Vice President Ferral Lewis, it took just three meetings after the chapter's charter night to triple membership from its original 10 to 30. A recent meeting featuring BYU historian Thomas Alexander resulted in an

overflow attendance of members and guests, which taxed the facilities of the hosting restaurant.

Chapter officers include president, Gary Matthews; secretary, Jay Mitton; and program chairman, Lowell Robison.

JORDAN RIVER TEMPLE CHAPTER: Remembering Wilford Woodruff

LDS Church President Wilford Woodruff's experiences crossing the plains was the intriguing subject of a recent dinner meeting of the Jordan River Temple SUP Chapter. President Woodruff's story was retold by his great-grandson, Wilford Ensign Woodruff, who is historian of the Woodruff family organization.

The accounts were taken from President Woodruff's personal journals, written in his own hand. SUP members were captivated at the reading of the pioneer leader's description of a frightening ox-team stampede in camp and his fear for the safety of his wife and others. They were also touched by the frequency with which the journal describes deaths in their company, as well as the pioneers' daily struggle to survive.

To add to the evening, President Woodruff's great-great-granddaughter, Lana Muir, sang "We Ever Pray For Thee," an LDS hymn that was written in honor of Wilford Woodruff's 90th

birthday. (Submitted by Joyanne Vincent)

TAYLORSVILLE-BENNION CHAPTER: Trekking to Tooele

Forty-one members of the Taylorsville-Bennion Chapter gathered recently to tour several historic sites in Tooele County.

Under the direction of President Bruce Wasden, the group traveled by bus to the Benson Gristmill, after which they drove to the Daughters of the Utah Pioneers Museum in Tooele. After a catered lunch in the Tooele City Park, the group then moved on to the Tooele County Railroad Museum, followed by a stop at the Berrick Mercur Gold Mine. Then it was back on the bus for the trip home at the conclusion of an educational, enjoyable day.

TEMPLE QUARRY CHAPTER: Remembering the Mormon Battalion

In 1855 Brigham Young said of the survivors of the Mormon Battalion: "These men have been the saviors of the Church. Men and nations will hold them in honorable remembrance forever and ever."

In 1954 President David O. McKay assigned the responsibility for remembering the Mormon Battalion to the SUP. The modern Mormon Battalion was formed. Later it broke away from the SUP to become a separate entity, according to Major George Bascom, commander of the

Battalion's Company A.

"We are trying hard to fulfill the prophecy of Brigham Young and the request of David O. McKay," Bascom said

during a recent dinner meeting of the Temple Quarry Chapter.

Bascom said the original Battalion members helped in the colonization of the West in four major ways:

— They helped in the conquest of northern Mexico, even though they were never required to fight;

— They helped open routes of transportation in and out of California, including the first wagon road from Santa Fe to San Diego;

— They were part of the California Gold Rush (nine of the 13 men who helped build the gristmill and sawmill at Sutter's Fort were discharged members of the Mormon Battalion; money earned panning for gold in the American River was sent to Brigham Young, who used it to buy much of present-day Ogden);

— And former battalion members introduced irrigation techniques into the Salt Lake Valley that they had seen Indians use in California. (Submitted by Golden A. Buchmiller)

CHAPTER ETERNAL

Shelby Cook, Sr., 80, Bennion, Utah.

Paul Ralph Hunsaker, 83, Brigham City, Utah.

Asael M. Wallace, 78, Salt Lake City.

In 1954 David O. McKay asked the SUP to keep memories of the Mormon Battalion alive.

Photo courtesy of LDS Visual Resource Library



Matthew and Laurie Lawrence, members of the Settlement Canyon Chapter, pull a handcart as part of the SUP entry in the annual Days of '47 Parade in Salt Lake City.

NEW MEMBERS

Please join us in extending a big SUP welcome to the following new members:

Brent Ferrin Ashworth
Willard Mac Atkinson
Robert Beckstead
Anthony E. Berrett
Garth I. Boyce
L. Charles Briggs
Kevin Clayton
Douglas L. Cobabe
James F. Cobb
G. Keith Diamond
A. D. DeGregory
Dr. Homer S. Ellsworth
Karl Engemann
Robert P. Engemann
Gordon E. Ferrin
Arthur William Firey
Franklin Joseph Gray Jr.
Leland M. Hatfield
Sid Henderson
Andy F. Hobbs
Leo A. Jardine
Robert T. C. Joyce
Lawrence D. Klent
Nathan R. Larsen

Truman Lyman
William B. Martin
Daniel D. McArthur
Robert L. McCook
Lee J. McQuivey
LeRoy H. Michels
Omer Dean Nelson
Douglas S. Neves
Robert J. Overson
Charles R. Petty
M. Keith Prescott
Thomas J. Price
J. Dale Reed
Jerry Albert Riggs
Floyd H. Rydalc
Bryan L. Smith
Terry C. Smith
Philip R. Snelgrove
Bruce F. Sorensen
Leroy K. Speirs
Earl Franklin Updike
Albert S. Wagstaff
Howard Whitehead
Bruce Wilhelmsen
Douglas Paul Wright
Daniel A. Yates
Harry B. Zabriskie
F. Gary Ziser

When Work Was Really Work

Today's workers might be interested in the following carefully scripted notice of the "Duties of Employees" posted by P.W. Madsen of the Madsen Furniture Company in 1870 (spelling and punctuation remains as written):

"Any employee who smokes Spanish cigars, uses liquor in any form, gets shaved at the barber shop or frequents pool halls or public dance halls will give his employer every reason to suspicion his integrity, worthy intentions and his all around honesty.

"Each employee is expected to pay his tithing, that is 10% of his annual income to the Church. No matter what ones income might be, you should not contribute less than \$25 per year to the Church. Each employee will attend Sacrament Meeting and adequate time will be given to each employee to attend Fast Meeting. Also you are expected to attend your Sunday School. Men employees will be given one evening off each week for courting purposes. Two evenings each week if they go regularly to Church and attend to Church duties. After any employee has spent his 13 hours of labor in the store, he should then spend his leisure time in the reading of good books, and the contemplating of the

Glories and building up of the Kingdom of God." (Submitted by Gloria P. Crump of Boise, Idaho.)

When Brigham Young sent E. P. Peterson to Koosharem, his mission was to help make peace with the Piute Indians. But evidently, nobody told his wife.

From time to time the Indians would surround the settlers for reasons known only to themselves. Although the Indians were rarely up to anything more dangerous than a little mischief, it was still a frightening occurrence — for everyone, that is, except Sister Peterson.

On one such occasion, one of the smaller braves was bold enough to break ranks from the rest of the tribe and wander into the house. The family was uncertain how to respond to this intrusion, so they left him alone until he picked up a fork off of the table and started combing his hair with it. This was unacceptable as far as Sister Peterson was concerned. So she grabbed the little Indian by the shoulders and bodily picked him up and set him down on the hot stove.

When the other

Indians heard their compatriot screaming in pain, they were concerned. And when he burst out of the house, yelping and grasping the scorched area, they became a little fearful themselves. They collected the burned brave and rode back to their encampment at Cedar Grove. And Sister Peterson just kept on cooking. (Submitted by Dr. Calvin Reed Brown of Salt Lake City.)

(Do you have an amusing pioneer anecdote or an interesting pioneer tale that you'd like to share? Please send your stories to Deseret Views, c/o The National Society of the Sons of Utah Pioneers, 3301 E. 2920 South, Salt Lake City, Utah 84109.)



Photo courtesy of Utah State Historical Society



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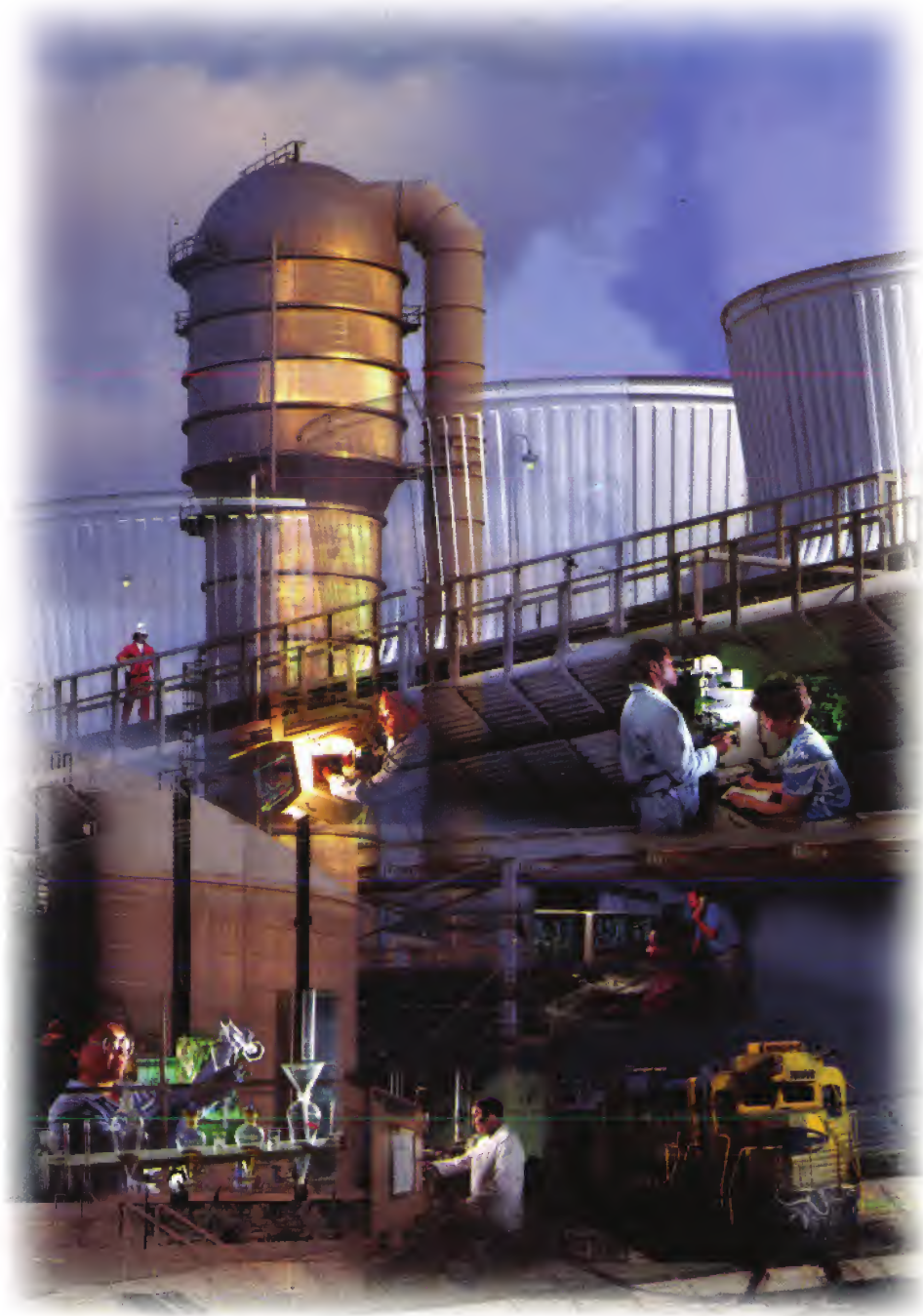


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